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THE OBSERVATOR.

A farther Diſcourſe, with Remarks, on the High-Flying Inferiour Clergy.

From **Saturday** November the 24th, to **Wednesday** November the 28th, 1705.

Country-m. MAſter *Obſervator*, I think the *Inferiour Tacking-Clergy* are hardly worth minding; but ſince they call themſelves the *Church*, and make the People believe they are *the Church*, we ought to tell 'em *they are not the Church*, and *that they have nothing to do with the Church*, that they, like their Maſter *Perkin*, are Baſtards on both ſides, neither Got by the *Pretended Father*, nor Born by the *Pretended Mother*, but are the Procreation of the *Warming-Pan*, Uſher'd the back way into the World, and love a *Retrograde Motion*; they are the *Land-Crabs* of the *Church* that crawl ſide-long, and can't take one forward Step; they are the *Aurum Fulminans* of *Divinity*, that makes a great Noiſe in Experiment, but never come to any Rational Concluſion; they are a ſort of *Churchmen* that will ſooner part with the *Chriſtian Religion*, than have one bit of *Painted Glaſs* defac'd in the *Church Windows*; they are ſuch as are mightily for Ceremonies in the *Church*, but will pay no Reſpect to the *Queen*, the Head both of the *Church* and *State* of *England*; 'tis a ſtrange thing that theſe Men ſhould have ſuch great Haviours in *Spirituals*, and none at all in *Temporals*.

But, Maſter, let me obſerve a little, I find you are n't very well. If all theſe *High-Flying*, *Tantivy*, *Nonjuring*, *Tacking*, *Perkinite Pretenders* to the *Church of England* were in any Country but *England*, or were they——or any where out of the way, we ſhould not be one Half-penny the worſe for 'em.

Obſ. Thou art certainly Mad; you'll break out into *Ill Manners* preſently.

Country-m. T'want be the firſt time; and I am afraid not the laſt that I ſhall have occaſion to do ſo. For, look'ye, Maſter, let every One value theſe People as they pleaſe. He that will have a *May-Pole*, let him have a *May-Pole*. He that will have a *High-Flying Prieſt* let him have him, with all my Spirit; but don't let 'em pretend to Govern Us. And when they Uſurp upon the *Liberties* of the People, as they did at the late Elections, and we ſpeak againſt 'em for ſo doing, then they ſay *we ſpeak againſt the Church*: Againſt the *Church*, Maſter. Why, theſe *High-Flying Prieſts* are but *Church Rats* and *Mice* that ſcratch holes in the inſide, or *Jack-Daws* that pick the Mortar from the Tiling on the outſide, and ſo do their beſt to pull down the *Church*, and not to keep it up.

I am a plain Fellow, Maſter, and I'll tell you my Opinion in a plain manner. I think, Maſter, if our Repreſentatives think fit, ſome good Act would be very neceſſary for reſtraining the Impudence of ſome *Clergymen*. Maſter, you have told me That the *Clergy* have no Right to Vote at Elections of Members to ſerve in Parliament, and that it is a Scandal to the *Church* to have Her *Clergy* turn Traders, be made *Honorary Freemen* and *Burgeſſes*, on purpoſe to ſerve a Wicked turn, to Vote againſt Her Majeſties Friends, and ſuch as would promote the *Peace*, *Welfare* and *Reputation* of the *Church*.

I don't pretend to Inſtruct our *Repreſentatives*; but, Maſter, I Talk to you as I would do to our *Knights* of the *Shire*, if they were at Dinner with me in my Hall, as they were before the *Election*, where we drank *Proteſtant October*, and where they Talk'd Honeſt things, like Honeſt Gentlemen, as I am ſure they are. 'Tis not my deſign to propoſe Methods of mending the *Church*; Her Majeſty, from the Throne, has aſſur'd Us, *That the* Church *is in no danger of falling down on any Pretence whatſoever*, and I am well ſatisfy'd with the Royal Aſſurance in that Point; but my deſign is to mend the *Clergy*, as the means of preſerving the *Church* and *State*; and to this End I would offer ſome things to your Conſideration, or any Bodies elſe that will take Notice of what a poor Fellow ſays,

1. 'Tis my humble Opinion, That for the Safety and Peace of the *Realm*, the Bounds of the *Clergy* and *Laity* be aſcertain'd, that neither may ſtep a Foot into the Priviledges and Properties of the other.

2. That the Point may be determined, whether the *Clergy*, under pretence of their Livings, can Vote as *Freeholders* for *Knights* of the *Shire*?

3. And if this Priviledge be allowed the *Clergy*, whether, by a Parity of Reaſon, the *Laity* ought not to be allowed their Votes in the Choice of Members to ſerve in *Convocation*?

4. That the Point be determined, whether *Eccleſiaſticks*, ſuch as *Prieſts Singing-Men* at *Cathedrals*, &c. to ſerve a turn, may be made *Freemen* and *Burgeſſes* of *Corporations*, and Vote for Members to ſerve in *Parliament*, or for *Mayors* and Chief *Officers* of the ſaid *Burroughs*?

5. And if this be allow'd the *Clergy*, whether, by a Parity of Reaſon, the *Freemen* of each *Corporations* ought not to Chuſe their own *Miniſters*?

6. Whether, ſince the Nation has been ſo kind to the *Clergy* in paſſing an Act for the more eaſie recovery of their Dues; and the *Queen* has beſtow'd on 'em ſo large a ſhare of Her Royal Bounty, an Act ought not to be paſs'd, obliging the *Clergy* to pay the Duty they owe to *God*, and the Souls committed to their Charge?

7. If a Perſon employ'd in the Cuſtoms, or any Branch of the Revennue, ſhall be found Tardy, either in Embezelments, neglect of Duty, or any other Miſdemeanour, 'tis in the Power of the Lord *High-Treaſurer* to diſplace ſuch an Offender, and place one more Juſt and Righteous in his Stead. Now Query, if our Dioceſans had the ſame Power over the *Inferiour Clergy* it would not tend more to the *Glory* of *God*, the *Good* of *Souls*, and the *Peace* and *Safety* of the *Realm*?

Maſter,

Maſter, I have mentioned ſeven things, I could mention ſeventy more, but will be ſilent till ſuch times as you have given me your Opinion on this my Sample. All the Noiſe *Mercurius Politicus*, the *Rebearſal*, and others do make of the Abuſe of the *Inferiour Clergy*, proceeds only from the Evil Practices of ſome of 'em, who are really a Scandal to the *Church*, even to *Chriſtianity* it ſelf. And if we, who know they ought to behave themſelves better, do take Notice of their Practices, and recriminate upon 'em, by Reaſon of their Miſbehaviour, then they tell us, That the *Church is in danger*, and Suggeſt to the World that this Spurious Off-ſpring are the true Sons of the *Church*.

Obſ. Honeſt *Country-man*, I have hearkned attentively to what thou haſt ſaid, which is truly worthy of every Bodies Notice. If we don't know the *Clergies* Power in *Temporals*, we are at an uncertainty, concerning our own *Rights*. We know full well that by the *Laws*, *Cuſtom*, and *Uſage* of our Anceſtors, our Elections were free, but we cannot ſay ſo, when they are Invaded by a ſort of Men, who are neither of Us, nor from Us. It ſeems to me that all the Pretenſions of the *Clergy* to Vote for *Burgeſſes*, either in *Counties* or *Burroughs*, is altogether Novel, contrary to the Nature of the *Prieſtly Office*; and ſince 'tis a Grievance to the *Laity*, a Determination of that Point would much eaſe Us in the Diſputes about Elections.

It ſeems to me as Reaſonable that a *Layman* ſhould Vote for Members to be ſent to *Convocation*, as that a *Clergyman* ſhould Vote for Members that Repreſent the *Laity* in Parliament; otherwiſe we do Injuſtice to our ſelves by allowing that Preference to the *Clergy*, that they ſhall chuſe ſolely of themſelves for *Convocation*, and chuſe equally with Us for *Parliament*.

To admit *Clergy-men* as *Honorary Freemen* and *Burgeſſes* of *Corporations*, is equally unjuſt to the *Burrough*, and Scandalous to the *Church*. What ſignifies ſerving a time to a Trade, if one that has no Pretenſion to *Traffick* or *Commerce*, to ſerve a turn, ſhall be made equally *Free*; or that *Freemen* by Servitude ſhall live many Years in a *Corporation*, and not be admitted into the Rank of *Aldermen* or *Burgeſſes*, when a *Pragmatical Levite* ſhall ſkip over their Heads, and he that knows nothing of *Trade* ſupplant the *Traders*?

I have ever thought it a Grievance that the *Clergy*, the *Pariſh Prieſt* I mean, ſhould be impos'd on the Pariſh, and the Inhabitants be obliged, without any means of Redreſs, to accept of him as their *Paſtor*, as the Perſon taking care of their Souls, Adminiſtring the *Holy Sacraments*, and Inſtructing them in the Doctrines of the Bleſſed *Jeſus*. Come, Gentlemen, this is no trifling Subject; I may Diſpleaſe *Man*, but I cannot Injure *Religion* in what I ſay in this Caſe.

Here I have a *Lewd*, *Debauch'd*, *Ignorant*, *Stubborn Prieſt* put upon me; he muſt have the care of my Soul; it has pleaſed God to awaken my Conſcience to bring me to Conviction, which, by the Aſſiſtance of a Holy knowing Miniſter, might have the happy Effect of *Converſion*; but being tied to this Ignorant Soul *Phyſician*, I remain under perpetual Doubts and Soul Conflicts, which either muſt end in Deſpair of the Mercy of *God*, in *Chriſt*, or elſe, taking Example by my *Pariſh Prieſt*, I become a *Reprobate*, have a *Seared Conſcience*, and fall a Sacrifice to the Power of *Satan*. Will you deny *Chriſtians* that Priviledge in Reſpect of their Souls, their better part, which the moſt *Tyrannick Governments* never yet deny'd Mankind in Reſpect of their Bodies? Will you allow me the Choice of a Phyſician for the Diſtempers of my Body, and deny me that Priviledge in Point of my Soul? Will you Drench my Soul as *Farriers* do a *Horſe*? Muſt I take my *Prieſts Phyſick*, and not be Judge whether he Adminiſters Poiſon? This, Gentlemen, is very hard; pray conſider the Caſe, and ſee if the Pariſhes were allowed the Choice of their own Miniſter, whether it would not conduce more to the Good of Souls, the Honour of God, and the Propagation of the Goſpel?

I leave the Conſideration to Wiſer Heads, but it ſeems to me that our Right Reverend Fathers in God, the *Biſhops*, have too ſlender a Power over the *Inferiour Clergy*, who ought to be immediately diſplac'd, being Convicted of any Crime unbecoming their Function; and this very thing makes 'em remiſs in their Duty, being ſecure of their Benefices, maugre the Oppoſition of their Hearers, or any other Power.

The Gentlemen that are poſſeſs'd of *Church Lands*, and have Impropriate Benefices at their Diſpoſal, I believe will be of my ſide in this Caſe, that they may have Liberty of turning out of their Livings ſuch Prieſts as they put in for Good, and find 'em Bad. And I can give, if I pleaſe, ſuch diſmal Accounts of the Carriage of ſome *Clergymen* to their *Patrons*, which, if known, would make 'em look as Black as their Gowns.

Country-m. Maſter, here's a good Health to our *Proteſtant Biſhops*; I Bleſs God we are Sound in the Head, both of *Church* and *State*, and we ſhall do well enough with the Rotten Members in good Time.

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THeſe are to give Notice, That Mary Kirleus, Widow of *John Kirleus*, Son of Dr. *Thomas Kirleus*, a Collegiate Phyſician of *London*, and Sworn Phyſician in Ordinary to King *Charles* II. is the only Perſon that Sells (exactly prepared) his Famous Drink and Pill, which is Eminently Experienced to Cure all Ulcers, Sores, Scabs, Itch, Scurfs, Scurvies, Leproſies, Venereal and *French* Diſeaſe, Running of the Reins, and all ſuch Malignities, tho' never ſo Inveterate, in all Conſtitutions at all Seaſons of the Year, hindring no Buſineſs, without Fluxing, or the uſe of *Mercury*, which is generally Deſtructive. Theſe Medicines are Truly and Faithfully prepared, as directed by her Husband, and as made and delivered to his Patients by her in his Life time (they being the only Perſons then that Sold it, and to whom the Secret was ever imparted. Therefore beware of ſeveral late falſe pretenders, for the daily certain and ſpeedy Cures ſhe performs will ſufficiently recommend her Excellent Medicines, ſhe Cures many after Fluxing, and in Compaſſion to the Diſtreſſed will deal with all perſons according to their Abilities. The Drink is 3*s.* the Quart, the Pill 1*s.* the Box, with Directions. She gives her Opinion for nothing to all that write or come to her, to thoſe afar off as if they were preſent.

* She is Removed from the *Glaſs-Lanthorn* in *Plough-Yard*, to the *Golden-Ball*, in *Hand-Court*, over-againſt Great Turn Stile, in *Holbourn*.

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